THE PACIFIC

A religious and family paper

Pacific Theo Sem
Reading Room

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LIFE SCULPTURE.

Chisel in hand stood a sculptor boy
With his marble block before him,
And his face lit up with a smile of joy
As an angel dream passed o'er him,
He carved that dream on the shapeless stone
With many a sharp incision,
With heaven's own light the sculptor stood—
He had caught that angel vision.

Sculptors of life are we, as we stand
With our uncarved souls before us,
Waiting the hour when at God's command
Our life dream passes o'er us.
If we carve it then on the yielding stone
With many a sharp incision,
Its heavenly beauty shall be our own,
Our lives that angel vision.

—BISHOP DOANE.

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MEMORIAL DAY.

Who first proposed Memorial Day is not known. Early in May, 1868, Adjutant General Chipman, of the National Encampment, received a letter from some comrade, then living, but whose name escaped his memory as time passed, in which the writer referred to the fact that he had served as a private soldier in the Union Army; that in his native country, Germany, it was the custom of the people to assemble in the springtime and scatter flowers on the graves of the dead, and suggested that the Grand Army of the Republic inaugurate such an observance in memory of the Union dead.

On Sunday, May 27, 1866, Gen. John B. Murray, then a resident of Waterloo, marshalled a number of veterans in that village, who decorated the graves of their dead comrades with appropriate ceremonies. It is also matter of history that several posts in Cincinnati, upon the suggestion of T. C. Campbell, paraded in 1867 for the purpose of decorating the graves of their dead comrades. It has been said that the credit of first suggesting the day belongs to Mrs. Henry S. Kimball of West Philadelphia, Pennsylvania. On her return from a Southern tour Mrs. Kimball wrote to General Logan, stating that she had particularly noticed the Southern women decorating the graves of their dead who had fallen in battle, and suggesting that our heroic soldiers, whose graves were many, scattered and unmarked, be remembered in the same way.

Although the origin of the day as now observed is credited to several sources, it is generally conceded that the honor of the first observance of the day in connection with the Union dead must be given to James Redpath and Dr. Esther H. Hawkes, who together on May 30, 1865, planned and carried out a memorial service over the graves of the prisoners who had been held in the stockade at Charleston, S. C.—From Patriotic Selections, Matthews & Rule.

A Sunday-school teacher, finding a class hesitating over answering the question, "With what weapon did Sampson slay the Philistines?" and wishing to prompt them, significantly tapped his own cheek and asked, "What is this?" The whole class instantly answered, "The jawbone of an ass."

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday May 25, 1905

THE AFFILIATION OF CONGREGATIONALISTS, UNITED BRETHREN, AND METHODIST PROTESTANTS.

The action of the general conference of the United Brethren Church, in session at Topeka, Kansas, in favor of affiliation with the Congregationalists and Methodist Protestants, assures the success of the movement in these three denominations. The other two had already acted favorably. This does not mean that the organic union of the denominations will be brought about; at least not in the near future. But it is such affiliation as will result in great good, and may after a while prove to be a step toward organic union. Many are hoping and praying that organic union will result ultimately. The movement had hearty adoption at the Congregational Council last year in Des Moines, the resolution carrying these words: "With the earnest hope that it may lead to a complete organic union."

These denominations will proceed now to the organization of a general council, to be composed of representatives from the three bodies. The denominations will retain their names and their autonomy in all local affairs, but each will add to its official title the words, "In affiliation with the General Council of the United Churches."

The purpose of this council will be to present, so far as possible, a realization of that unity which seems so greatly desired by Christian churches; to promote a better knowledge and a closer fellowship among the churches, thus uniting to secure co-ordination and unification in evangelistic, educational and missionary work; to adopt a plan by which the three bodies may be brought into co-ordinate activity and organic unity, a unity representing some form of connectionalism; to prevent the unnecessary multiplication of churches; to unite weak churches of the same neighborhood wherever practicable, and to invite and encourage the affiliation of other Christian bodies of kindred faith and purpose.

Since this movement was inaugurated there have been several religious meetings of considerable size and importance, which have been attended and participated in by representatives of the different bodies. A noticeable one was held in Dayton, Ohio, a United Brethren stronghold.

The Religious Telescope says: "It was not merely a council of the missionary leaders of the Congregational, Methodist, Protestant and United Brethren churches; it was broader than denominational lines, deeper than human effort, and higher than individual anticipation. . . .. Such gatherings broaden one's views and deepen his spiritual life. They have also a direct effect on the question of union. If many of them are held, in a spirit so marked by harmony and Christian love, denominational walls must crumble."

It was at this meeting in Dayton that Secretary Cregan of the American Board said: "I would not for a moment discuss the name of the united church. It is already settled—United Brethren."

Here is a movement which all Christendom will watch with interest. It is beyond question that there are too many denominations. The almost universal opinion is that many of them must be united, and that among all there must be such federation and co-operation as will make possible more effective Christian work.

THE STIRRING OF THE EVANGELISTIC SPIRIT AMONG EPISCOPALIANS.

At the recent Episcopal convention of the diocese of Los Angeles, Bishop Johnson made some plain, and —to some—rather startling statements. He expressed considerable concern as to religious conditions, stating that in the city of Los Angeles, having a population of 200,000, less than 50,000 persons have any kind of affiliation with organized Christianity. Less than 2,000, he stated, are members of the Episcopal church, and that this had been approximately the ratio during the last thirty years. "Relatively, we are about the same factor in this community in the year 1905 that we were in the year 1884. I am inclined to believe that the same is true of every other religious body." He went on to say that he was not, of course, so greatly concerned just at that time about the other churches, but that he was considerably concerned as to the body over which God had placed him as chief shepherd. He was of opinion that the Episcopal church had done as well in Southern California as in other parts of the United States, and yet it was far from satisfying. In Los Angeles only 171 persons were confirmed in 1904. "I am amazed," he said, "by the disposition which men show to be satisfied with meager gifts at God's hands."

"We are always condoning the situation by implying that God has not failed us. We have allowed ourselves to be beguiled; we have fallen victims to institutions and machinery. This is a day when in the secular world organization tells, and for producing certain results it is invaluable, but when the wheels of organized Christianity are buzzing with a noise that makes concentration and prayer and the study of God's word difficult, then disaster is sure to come. There

is hardly a parish in the land that is not covered with a network of guilds and societies, and in this city there is a covering of civic benevolence and philanthropies.

"Under these circumstances neither the clergyman nor the layman has the time to commune with God. They are victims of a system; no such conflict ought ever to have arisen; but it has arisen, and thousands are abandoning the closet and the altar for the committee room and the eclesiastical workshop."

Among Bishop Johnson's most significant utterances was that concerning evangelism: "Let us cultivate the evangelistic spirit," he said: "Let us have a little of the enthusiasm that goes out into the highways and hedges, and by loving spiritual force compels men to come unto the marriage feast of the King's Son."

It is evident that the bishop struck a responsive chord in the minds and hearts of many when he touched on evangelism as he did.

Dr. MacCormack of Pasadena said, in discussion: "It is said that evangelism is the lost chord in our churches, and it is true. It is our duty not merely to hold our services, but to go out after the people and compel them to come in." And another asked: "What is the church for? Did God put it into the world to worship or to save souls?" And then he said: "We shall never do anything in this church of ours until we go out after those who will not come to us."

Dean Wilkins emphasized the need for and the importance of more invitations to Christ in the preaching in Episcopal pulpits. The "come to Jesus sermons," he declared, were the strong sermons of the day, and yet it was with sorrow and shame that he confessed that there were so few of them in Episcopal churches.

All this is but one of the many evidences found all around the world that God is working on the hearts of Christian people everywhere of late in a special manner to bring them to that effort and those methods which are calculated to reach men and women who are away from Christ and bring them to an acceptance of salvation in him.

The invitation to the Rev. Dr. Bradford, recently moderator of the Congregational National Council, to go to Australia to carry on for six months such a work as the Rev. W. J. Dawson has been carrying on in this country, is another thing indicating the present trend.

The evangelistic note is the note that is needed. Ministers and churches should be evangelistic week in and week out the year through.

The Pacific Coast in Brief.

It is thought that Nevada will have at least one hundred thousand inhabitants by the end of the year 1905.

An effort is being made to secure for San Francisco, the meeting of the International Sunday School Association in 1908.

President Penrose of Whitman College, at Walla Walla, Washington, gave the baccalaureate sermon at Stanford last Sunday.

Portland secures the Baptist convention for 1906. The churches are recognizing more and more the importance of the Pacific coast.

In one of his letters in a London paper the Rev. F. B. Meyer, mentions Pasadena as "one of the most charming health resorts in the world."

Next Monday the different ministerial organizations of San Francisco and vicinity will have a union meeting in Y. M. C. A. auditorium. The meeting will be in charge of the Baptists.

The Young Woman's Christian Association of Portland, Oregon, has 895 active members. It is arranging to make itself servicable in all possible ways to women and girls in attendance at the Lewis and Clark Exposition.

We have yet on hand for free distribution several hundred copies of the little book entitled "Bible Questions and Answers." They may be had in packages of 50 or 100 by anyone who will send stamps to pay postage; ten cents for 50; 20 cents for one hundred. One lady to whom we sent a package recently writes: "I wish every Sunday-school scholar in the land knew the contents of these little books. They are excellent for drill work." In addition to the Bible questions and answers the book contains the Lord's Prayer, the Apostles' Creed and the Ten Commandments.

The Rev. R. B. Hassell who had charge of the Congregational and Presbyterian churches at National City, California, during the last year, has accepted a call from the Congregational church at Medical Lake, Washington, and has entered on the work. Medical Lake is one of the prosperous towns of Eastern Washington. It is situated about sixteen miles from Spokane, and will soon have, in addition to its railway connection with that city, an electric line connection. Congregationalism has the field almost exclusively, with a self-supporting church! Mr. Hassell's health improved greatly during his stay in California, and a fine opportunity for service opens up accordingly before this church and its new leader.

Arrangements have been made by the Venice Assembly, which meets in Southern California, in July, for a discussion between the Rev. William Rader, pastor of the Third Congregational church of San Francisco, and the Rev. Ng Poon Chew, editor of the Chinese daily paper of this city, on the subject of "Chinese Exclusion." Mr. Rader has also been engaged to give a popular lecture some day during the Assembly, and a sermon on Sunday. The discussion will be on the following: "Resolved, that Chinese Exclusion is reasonable and necessary." Mr. Rader will take the affirmative; Mr. Ng Poon Chew, the negative. These gentlemen are able speakers, and this discussion will in all probability be one of the most interesting features of the Assembly.

On the 2d of June, Los Angeles will vote on the ordinance against the saloons. Would that it might carry! But we hardly expect that it will. Judging from what we see in the Los Angeles daily papers, quite a strong opposition is developing against it. Among the latest objections to it is the one that it will ruin the tourist business. One hotel man speaks of Dr. Chapman, the superintendent of the Anti-Saloon League, as "one of the most wily politicians who has come to Los Angeles for years." And he says that if Dr. Chapman, who is leading in the present contest, wins, Los Angeles will become a total prohibition place in a very few years. This hotel man wants men to come to tarry in the city who spend their money freely, and he says that one John W. Gates is worth more to a community than a dozen John Rockefellers.

We are of opinion that this Los Angeles ordinance is a step in the right direction. It is to be hoped that the people who do not believe in the saloon will not be misled by all the specious reasoning, but will cast their votes against it. Los Angeles may by the adoption of this ordinance lose the patronage of some people but she will gain more than she will lose. But when one talks about the destruction of the tourist business in Los Angeles he touches a vital spot in the life of that city.

The Religious World.

At one service, conducted by Evan Roberts last month in Liverpool, 213 persons made confession of Christ. The congregation numbered 2500.

The Rev. Dr. MacArthur of Calvary Baptist Church, New York City, celebrated the 35th anniversary of his pastorate last week. Dr. MacArthur said that never during the thirty-five years had he been absent from his pulpit on account of sickness. In his address on the anniversary occasion, Dr. MacArthur called the Japanese the best friends the Russians ever had, saying that they were driving Russians into civilization. He expressed the opinion that Chicago University was to be the greatest center of learning in this country, saying concerning the gifts by John D. Rockefeller, "Such acts go up like incense to the throne of God."

The Rev. E. Lyman Hood, Ph. D., has resigned the pastorate of the Union Congregational Church of Jacksonville, Florida, and has accepted the presidency of the Atlanta Theological Seminary. Dr Hood is well known in California, having resided here for several years. The Atlanta Times-Union, when the call was announced, expressed the hope that he would remain in Jacksonville, stating that he was doing there a great and good work, and had won a warm place in the hearts of the people. The Pacific congratulates Atlanta Theological Seminary, on its acquisition. Dr. Hood is a scholarly man, and in every way suited for the important work to which he has been called.

The unanimity with which the Presbyterian General Assembly, in session now at Winona, acted in favor of the movement for union with the Cumberland Presbyterians, is gratifying. Without a dissenting vote the action of the presbyteries was ratified. Such union is greatly to be desired; it will operate in the interests of the kingdom of Christ over all the earth. Although there is now considerable opposition to it among Cumberland Presbyterians, we believe that it will in time be brought about. As we write these lines the Cumberland Assembly, which is in session at Fresno, has not come to a vote on the question. But we do not see how it can do otherwise than act in accordance with the will of the majority, recently expressed by the presbyteries, and take steps for the consummation of the union. There are no longer any good reasons for the separate existence of the Cumberland Presbyterian Church. After the preceding lines were in type, favorable action was taken by the Cumberland Assembly. It is to be hoped that the minority will see ere long that this is for the good of man and the glory of God.

For the first time in sixty years the Baptists of the North and the South have met together in convention. At the meeting last week in St. Louis an association was formed which gives promise of great good. It is likely to result after a time in bringing into one united organization, the two bodies so long divided. The constitution of the new organization states its object to be: "To promote closer fellowship among the American Baptists, their increased efficiency and spirituality and the evangelistic spirit in the churches, to consider subjects having a bearing upon the missionary, educational and philanthropic enterprises of the denomination and upon the moral and spiritual welfare of society." It is expressly stated that the convention shall exercise no authority other than that which "the weight of its opinions may carry," nor shall it interfere with the churches or with the missionary or educational agencies of the denomination. A basis of representation was fixed at one representative for each church and one additional representative for each 100 members. Representatives are also to be allowed for associations—district, territorial, provincial and state The convention will meet in 1906, and after that once every three years.

It is said that the new edifice of the First Methodist Episcopal Church of Cleveland, Ohio, is the finest house of worship ever erected anywhere in the world by Methodists. The building cost $225,000, and the lot on which it stands cost $50,000. The old location, which is now in the heart of the business section of the city, was sold a few years ago for a half million dollars. About a quarter of a million remains after constructing the new edifice, and this, it is stated, will be used in sustaining city mission work. A writer in the Western Christian Advocate makes the following interesting statement concerning the early religious history of Cleveland: "For twenty years, from 1796, no church organization existed here, so little susceptible were the early settlers to religious influences. It is said that in order to sell their lands and to induce explorers and visitors to remain, leading men decided that church privileges must be granted; accordingly, Trinity Parish was called into being in a private house, November 9, 1816. The First Presbyterian (Old Stone, Public Square) was formed in the log courthouse, September 19, 1820. Persistent effort was required to combat the prejudices and overcome the indifference of the people. There is a tradition that in 1820 a gentleman, residing in an Eastern State, owning land in Cleveland, being anxious to see the Methodist Episcopal Church established there, sent to a resident a deed of the lot, corner of Ontario and Rockwell streets, the best possible location for a meeting-house. No one was found willing to pay the recorder's fee or even to furnish postage upon the mailed package, so the deed was returned to the generous donor. Our poverty was unparalleled and experience strenuous."

In the Ft. Hall Indian Reservation at Blackfoot, Idaho, there is a Presbyterian Church. The missionary in charge furnishes the following which shows the proper Christian spirit and co-operation. "When we were wanting to build our church the ladies of the missionary society of the Congregational Church in Pocatello gave us twenty-five dollars. Last year the Congregationalists were talking of building a much-needed larger church. The elder in our church who interprets for me, was at dinner at the home of a friend of mine, and heard them talking about it to a guest. Later he said: 'Those women gave us twenty-five dollars for our church; I like it; our church give them something.' The matter was talked over by the members, and seven dollars given. I wrote a note to my friend, who is church clerk, and sent her a draft for the amount. She wrote me that it was the first money which had been given, and headed her subscription list with the amount

from the First Presbyterian Church of Ft. Hall, paid. They have completed a fine rock church, and held dedicatory services February 19. I had the privilege of attending the services, meeting several I knew in the earlier days when there were no churches in Pocatello (now there are Congregational, Baptist, Methodist, Episcopal, Catholic, Mormon and Presbyterian—oh yes, and Christian Science). Dr. Penrose, of Whitman College preached the dedicatory sermon. Special mention was made of the first subscription, and my note read, in which I mentioned it meant bread without butter—sometimes herb drink instead of tea or coffee—that our people might give to aid in building 'God's houses'—and that earnest prayer was offered by an elder that our little offering might be blessed by him."

Some churches are asking themselves as to the summer, "What will the harvest be?" and are planning to work according to summer methods. President Stewart of Auburn Theological Seminary said recently: "There is no reason why the church should not adapt her methods to the changing seasons, nor why, if she would use the summer methods for summer time, she should not accomplish results at that season as satisfactory as those obtained in the rest of the year. There have come under my personal observation a large number of churches which, during recent years, have held out-door services, and, in every instance, the results have been most satisfactory, exceeding the most sanguine expectations. By logic and by fact, I am convinced of the wisdom and propriety of out-door religious services." James M. Gray of the Moody Bible School says: "I think it goes without saying that if Jesus Christ were returned to earth again in the old relationship, he would preach as he did then, on the streets and in the open places. He would not neglect the opportunity in the halls and churches, but if the people were at the seashore, he would go there, and if they were in the fields and mountains, he would go there." The testimonies as to results from tent work in Philadelphia is that the churches which have held such summer services have in the winter months received the largest return in accessions to membership. One who observed the tent work in Philadelphia last summer says concerning it: "I could scarcely exaggerate the importance of it as it appeared to me. The day spent at the meetings in Fairmount Park and on the South Side was an eye-opener to me as regards the possibilities of this tent work. The children's work also greatly impressed me. I was especially struck by the prominence and promise of the work done in the Italian quarter. Given money, men and women, the tide of godliness in our great cities may yet, under the blessing of God, be turned."

One of the most interesting addresses at the Presbyterian General Assembly, was that by the moderator, Dr. James Moffat, of Washington and Jefferson College, on "Lessons from the Life of John Knox. Referring to the adoption of the brief statement of faith, Dr. Moffat said: "But the animating spirit that led a general assembly to adopt that creed's statement with practical unanimity was the same feeling which animated John Knox, when he felt he must formulate a creed for the common people. This does not mean that one creed can take the place of another. A larger creed, a more philosophical creed, a more metaphysical creed has its important place, and we still need and the world needs a creed for the theological seminaries; but in all ages our great creed makers have felt the necessity for something briefer and simpler and more evangelistic in its tone. Even John Knox did not like the first creed he prepared, and he prepared a briefer one and we have felt the same need, and we will, in some time to come, feel the need of a creed adapted to the circumstances of the day, and capable of use in bringing men to Christ and warning the common people aaginst the errors of the day." This, of course, was regarded by many as a position in favor of making the brief statement the working creed of the church, which is practically what is asked by the overtures from the Nassau presbytery. Further steps in church union were urged by Dr Moffat when, after stating that there was undoubtedly a wide-spread feeling throughout the church for union with United Presbyterians, he added: "We should not only ask them to come to us, as we have been doing, but we should make an earnest effort to go to them." This suggestion of Dr. Moffat's that in this desired union there is something for each to give up sets forth the only basis in which denominations can ever come together. And always church people are astonished when they earnestly consider the matter to find how little that is at all important they are called on to surrender.

The Bystander.

The State Association.

It has been practically decided to hold the State Association earlier than the time usually set for the meeting, in order to secure the attendance of the visiting representatives of the American Board at Seattle. The association will be held at Palo Alto in our new church, but mass meetings will be held in San Francisco on Thursday of that week, and probably Friday, at which the men from the East will speak. There are two things about the State Association to which the Bystander would allude, and which are timely subjects of candid discussion. The one is that of the expense of entertainment imposed upon the local church. It has been increasingly difficult to secure entertainment for the association because of the heavy tax upon the churches' resources. Sometimes this has amounted to three or five, or even seven hundred dollars. That there should be more personal responsibility felt by the members of the association is a duty which more of us ministers and laymen should feel. When members of other professions meet, they usually share the burden of entertainment. The association is not a meeting of fellowship only, but a business meeting of a great denomination, and should be reduced more and more to a business basis, and thus obviate the annual necessity of begging for a place in which to meet.

Another matter which awakens consideration at this time is the narrative of the churches. The committee having this in charge for this year have sent out certain queries to the pastors, soliciting opinions as to what this narrative should contain. This gives the Bystander the opportunity of saying that the "narrative" idea has never commended itself to him, as it does to some other brethren. The testimonies gathered have developed into expert evidence on the economic, theological, and religious condition of the churches; into statistics which are forgotten before the day is over; and into conclusions which are neither remembered nor helpful. They are not published in the minutes, nor reported in the press. The work required to gather these facts is not rewarded by actual results. The Bystander does not believe this is the business of the State Association. It is not a business of expert testimony on the economic or doctrinal or social status of the community. Further, the lay delegates who come in from the distant churches have no

opportunity to report the work of their churches, but are often rather bored by the intricate analyses of the narrator who discusses the larger facts of the town or city. There is no objection in taking up such a theme for an address or paper, but more good would be accomplished by giving delegates an opportuntiy of rendering a short account of the work of their church. It does them good, even if everybody else is not instructed. At any rate, it seems wise to hold strictly to the main facts of church work, rather than go out into new fields in which the spiritual condition of the local church is buried under a mass of classified or unclassified facts.

The Revival.

How soon the enthusiasm over "the coming revival" has cooled! Suddenly the papers have ceased talking about "the coming revival." Has it come and gone, or are we still to look forward to its coming? Have we read the signs of the times aright, and is the revival here?

The Dawson meetings have touched the tassel of the nation's garments, and so quickly has the English preacher jumped from city to city that it has been well-nigh impossible to follow his itineracy. It is a question whether such work answers the purpose. It looks as though the churches wanted to hear him preach. Here is exactly the point. The churches prevent a man from getting at the nerve centers of modern life. The so-called church people should stand aside and give a great, strong man the opportunity of preaching in some great city to the men of that city, continuously and with all his might. The evangelist who would count in the affairs of the world must sometimes get away from the people who do not need preaching, to the people who do need preaching. He must try not so much to build up churches as to build up men.

The people who usually listen to evangelists are not the people to whom the message should be given. These are still untouched; no voice reaches them. Where is the man who can be heard on Wall Street and in the labor union? Where is the evangelist who is heard in the saloon and in the street? It is more important, a thousand times more important to be heard in these places of power than in the church. The church is the last place for the evangelist. Phillips Brooks' preaching to the men of Wall Street more completely filled the ideal of an evangelist for these times than any other modern preacher.

The money maker and the money spender, the "man about town," the social man,—he is the true object of modern evangelistic preaching, and he is the fellow who never goes to church.

The Church and the Courts.

The issue before the church is not ecclesiastical nor theological. It is an issue of right and wrong in business and society. It is a problem of real life.

Public opinion in the church is divided. One party holds that the church should be a moral leader, and clearly define its place in the ethical issues of the hour. The other party would have the church an absorbing sponge, sucking up the wealth about it, and fatten upon the conditions in which it is placed. The one party argues that what is legal is right; the other says what is right may not be legal.

The Congregationalist, in an editorial on "The attitude of the church toward new sins," says that "the church can not usurp the function of the courts." Here we have the spectacle of the Boston conscience hiding behind the courts. The Congregationalist is ethically Jewish. Some things have been legal in our country which have never been moral. The courts are not infallible. Slavery was legal, but the Boston conscience usurped the function of the courts by the authority of shot and shell. The saloon is legal, but the conscience of the country does not hesitate to pronounce against it. Other vices might be named which are legal, but very immoral. To say that certain phases of industry should not be questioned simply because legal is begging the question, and alienating men from the churches.

As the churches, the denominational papers, the colleges and universities bow before the Satan of the "new sins," it is painful to hear the Congregationalist apologize in these words: "But we Christians want to understand just what we are undertaking to do. We must see that we are entering a vast and largely unknown field; careful, clean-cut thinking is as necessary as vigorous action." We all know what such talk means. Come, let us be honest. Let us stop quibbling. Let the church of God face the courts of men. Let us out with the truth and not wait until our streets are filled with strikes and our churches emptied of the masses. Let us stay with the people. That is what we are pledged to do. The Rockefeller matter is a sign of the times. The church is being judged. We can not escape responsibility. Once more the church must rise up above so-called legalism and claim its moral place among the issues of the hour.

Acorns From Three Oaks.

ALOHA.

A Crusade for Clean Living.

With the establishing of the Beth Adriel Home in San Jose and the faithful work of Mrs. Florence Roberts, a gifted lady, worthy of the aid of every church and pastor, also the fortnight's work of Mrs. Mary E. Teats, of the W. C. T. U. Purity Committee, and now the coming of Rev. Sidney Kendall, the leader of the great crusade against the cribs of Los Angeles, not only are youth well warned of the pains and dangers of licentious men, but Christians, who are Christians, are taught their duty as to taking temptation out of the way. By the providence of God, a quiet country pastor, feeding a few sheep in the wilderness, as David was, is called to be leader and prince in a reform which, greatly needed, is attracting the attention of the world. Keep your eyes, brethren, on this humble but hot-souled brother. Notice the convention at La Crosse, Wis., next October, the 17th, and be encouraged to let the light of your countenance, your Bible, your white tie, your kodak, shine in the darkest slum of your town. You don't need disguise, nor a policeman, nor a revolver, but the devout souls of your church. Like rats surprised by a lantern, evildoers will slink away.

An Opening for Capital.

The great county of Santa Clara needs a clean resort. Sunday picnics at road-houses, rabbit drives with dogs which are kinder that their masters, cheap theaters, which teach no good, low shows, where children can go for a nickel, are not real recreation for busy people, and do not build up fiber of useful and honorable citizenship. Somewhere there ought to be found a grove where shade, sunshine, water, ball-ground, open-air gymnasium, swings, quoits, croquet grounds, balls, bats, bean-bags, camp-stone, music-

stand, platform constructed for acoustic helpfulness for a crowd can every sunny day in the year be used, if wanted, for the benefit of those who seek clean recreation. Saratoga has groves, which a Christian capitalist might well provide with such accessories of helpfulness. There is character, conscience, and culture there, but not capital. Perhaps some other part of the county will compete for such a prize, for prize such a grove would indeed be. It would teach the highest ideals of citizenship under the Stars and Stripes and blue sky, and so enhance real estate values by increasing number and quality of citizens. There seems a temporary lull in the cry for a greater San Jose, but they who listen to God and to high human hearts hear the sighing in the tree tops of the call for a better San Jose. But let the word go out to the world that Santa Clara County curbs the liquor traffic, gambling hells, slot machines and baginos, and prays for their extinction, and palace cars will fast bring representatives of the choicest and the best American home-seekers. Come and see for yourselves, brethren who want to count.

Such a Time to Live!

Lyman Abbott stands by the A. B. C. F. M., but goes and preaches for Washington Gladden, who flays the Prudential committee. The Iriquois Club fight Roosevelt as a Republican, but honor him with a banquet as an American and love him as a man. Hurrah for the hunter of varmint and trusts, the fearless patriot; and God bless him! Japs are not the only nation which is improving. Higher standards of commercial honor are to be the sure result of the discussion of what taints money. Reform is in the air. Both the reform which brings revivals and the revivals whose large fruitage is in true reform. Think of it! think of it! ye who blushed in your youth at slavery. It is now practically dead in America. And June 2 Los Angeles votes on the question of the open saloon!

ANNUAL MEETING OF THE AMERICAN BIBLE SOCIETY.

Boston, May 12, the eighty-ninth annual meeting of the American Bible Society, New York, was held, this week. The annual report stated that only one year more remains of the ninth decade of the society. The Christian churches in America have undertaken a thousand forms of activity which were once unknown. The circulation of the Scriptures is still, however, fundamental. The work of the year in the midst of these multiplying activities has been done without creating any indebtedness anywhere. An appreciable gain in annuities, due to the gift of Mr. Voorhees, of New Jersey, is said to be an encouraging indication.

Two exceptional offers were made, one a promise of a gift of five thousand dollars if nineteen others would give the same amount, and the other of one thousand dollars if fifty persons would join in such a gift. These propositions point the way to an established basis of satisfactory revenue.

A general recognition of the ninetieth anniversary will be given May 11, 1906, by the whole constituency of the society.

Fifteen life directors and two hundred and fifty-one life members were constituted.

The receipts were $602,252, and a cash balance is carried to the new year of $21,265. Invested funds amount to $526,890.

The total issues amount to 1,831,096. The total issues in eighty-nine years amount to 76,272,770.

Auxiliary societies have been removed from the list to the number of 806. There remain upon the list 614 societies, three of which have been added this year. The facts indicate the need of new methods and the necessity for some form of reorganization in the domestic field. Plans are being matured to meet this need which may be put in operation during the coming year.

Field agents are seeking to impress upon the churches and pastors that the society is a necessary part of aggressive work of the churches, fundamental in the home and foreign fields. In pagan lands there are few if any Bibles and testaments, excepting those which are translated and provided by the Bible societies, so each denomination is absolutely dependent upon the Bible society for the carrying on of its work. The report of our field agents during the past year indicates an awakening interest and progress in securing systematic aid along financial lines.

Italians, Slavs, and the peoples from central and eastern Europe are coming to this country in armies, and the society in some way must meet the needs of this mixed multitude. Mission boards of various churches, Sunday-schools and those who serve them, evangelists and preachers among the outcast and needy classes appeal for Bibles constantly. So far as the funds in the treasury permit, this appeal is never made in vain.

The evangelization of the negro population of the South is recognized on all hands as a paramount necessity, and this can not be successfully accomplished without an abundant supply of Scriptures, well distributed.

Rev. J. M. Lopez-Guollen has visited various parts of Cuba, with manifest gain to the cause. Besides the work in Porto Rico proper, the island of Vieques has been reached by Mr. Lamb himself and his colporteurs. In Mexico, Bible circulation is still fraught with peril, though the country is open everywhere. Since 1893, the Rev. Mr. Penzotti has been the agent in Central America. He appreciates the importance of Panama as a field of labor for the coming years. The Rev. Mr. Milne begins his fifth decade of service in South America with this year. He will, during the coming year, take his furlough. In the Levant, the Rev. Mr. Bowen has had to meet official opposition on the part of the Turkish government. In Siam, the usual lines of translation and revision work, manufacture, and circulation have been followed with good effect, the circulation being larger this year than ever before, and on a smaller appropriation. Rev. Dr. H. V. S. Myers has carried on the work in China with marked ability and success. He has been aided therein by Mr. Chas. F. Sammon of North China. In Japan the demand for the Scriptures has greatly increased. In the Philippines, the circulation has again increased, and Mr. Goodrich will return to this country on furlough during the coming year.

Where the society has no established agencies, its circulation, which is considerable, is accomplished through the help of missionary workers and missionary supervision.

In Tibet are to be found what are known as Buried Monks. These devotees immure themselves in dark underground dens. Once a day water and an unleavened cake of flour is placed for the prisoner on a slab, and the signal is given that he may take it in. Some of these hermits remain alive in their graves for more than twenty years. By this hideous and useless form of self-sacrifice they are supposed to store up merit.

THE NEW CALVINISM.

THOMAS KIRBY DAVIS, D.D.

[We have read with so much pleasure the article in The Interior, of May 11, on "The New Calvinism," that we feel sure it will be welcomed by our readers, and we accordingly give it herewith. The Interior is one of the most influential Presbyterian papers, and Dr. Davis, the writer of the article, ranks among the leading men of the denomination. We give also in connection the editorial comment of The Interior on the article. We are gratified to read the statement of The Interior that it has no hesitancy in testifying that the Calvinism expounded by Dr. Davis is "the prevailing and typical faith of the Presbyterian Church of today." We believe with Dr. Davis that the modification of Calvinism made by the Presbyterian Church will be seen in time to have been one of the most important events in the history of the Christian Church. It is indeed the breaking down of a mighty barrier.—EDITOR.]

The new Calvinism is the Calvinism of the Presbyterian Church since the revision of the Confession of Faith. It is the Calvinism of the Bible, and being such it is the Calvinism of the future. It is the body of Calvinistic truth in Holy Scripture interpreted by the gospel of love. What was done in revising the Confession was to drop or ignore the "system." The Calvinistic truths of divine revelation stand unchanged and untouched.

The Signification of the Term.

Calvinism is a very proper term to express the free and joyful acceptance of such Bible truths as the eternal sovereignty and independence of God, his universal providence, his eternal foresight and pre-arrangement of all events, his eternal election of all who are saved and eternal reprobation of the incorrigibly wicked.

These are among the fundamental and essential truths of the Christian religion. They are commonly spoken of as the "Calvinistic doctrines," because those persons who have rejected the Calvinistic "system" have usually become prejudiced against these Bible truths, and have not made as much use of them as they ought. So that heretofore they have been left very much to those who have avowed themselves to be Calvinists.

But the same Holy Scriptures which make these statements of truth as it regards God and his eternal purpose, also declare that God loves the whole world of mankind; that he sent his only-begotten and well-beloved Son to be the propitiation, not for the sins of believers only, but for the sins of the whole world; that he has no pleasure in the death of impenitent sinners, but that he will have all men to be saved. These declarations of Holy Writ are just as true and reliable as the others. Modified or interpreted by truths of the latter class, the Calvinism of the Bible strikes no one with horror. That God has an eternal plan and purpose, on the one hand, and that man is entirely free in all his actions and therefore responsible for them, on the other, seems to be altogether reasonable.

An Excess of Logic.

All persons who have a due reverence for Almighty God and a due sense of their sinfulness, humbly and gratefully receive the truth as thus revealed in Scripture. They see that there is, and must be, a divine side to truth and a human side. In the infinite Mind there is no discrepancy between them. They run into each other, and coalesce, and form a perfect circle. We cannot take it all in. But God does. And we gladly believe the paradoxical statements of Scripture because they are in the Word of God. And believers have the very best and strongest reasons for receiving the spiritual revelations of Scripture—even their own experience of the reality and power of them.

Whoever first formulated into a logical system the detached truths of Holy Scripture pertaining to God's eternal purpose, made a great mistake. He ought to have known that the deep things of God are not to be comprehended by the finite mind of man; and that human logic, which is perfectly reliable within the sphere of human affairs, has no place whatever in relation to matters which belong to God alone. The Scriptures clearly teach that. But the scholastic divines of the Middle Ages did not know—at least, they did not heed,—this fact. So they reduced the revelation which God has mercifully given to mankind, to a logical system, which was further reduced to five propositions. Dr. Shedd, the author of "The Doctrinal History of Christianity," says, "The essential parts of this system are the well-known five points of Calvinism." He gives them in the following order:

1. The total depravity of all mankind.
2. The election of a certain number to be saved. The rest "God was pleased to pass by."
3. He sent his Son to suffer and die for—or, as Dr. Shedd has it, to redeem the elect and no others.
4. He sends the Holy Spirit to strive irresistibly with the elect, so as to insure their regeneration.
5. The certain perseverance and salvation of the elect, and of no others.

If it is possible for language to express the idea of fatalism, or the doctrine that every event is so pre-determined that it must inevitably take place, then this system is fatalistic.

But the Confession of Faith saves itself from the charge of teaching fatalism by inserting these words: "God from all eternity. . . . ordained whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established."

The "system" of the five points is certainly logical. I have heard it spoken of as a logical chain which it would be impossible for mortal man to break. But it has at last been broken. When the Presbyterian Church, through its presbyteries and General Assembly, decided to introduce into the Confession of Faith the statement that God loves the whole world, and sent his Son to die for all men, to be a propitiation for the sins of the whole world, it was a breaking of the logical chain. It was a repudiation and abandonment of the Calvinistic "system," but not at all of Calvinism.

This is the "system" which has struck with horror unnumbered sensitive souls. It has rent and torn the church of Christ again and again. It has twice divided the Presbyterian Church in America—the first time, in the eighteenth century, into "Old Side" and "New Side;" the second time, in the nineteenth century, into "Old School" and "New School." It was this "system," mainly, which drove the Cumberland Presbyterians away from us, nearly a hundred years ago.

Two Calvinistic Attitudes.

In Calvinistic churches there have always been two classes: (1) Those who have been moderate Calvinists, accepting the Calvinistic truths, which honor

exalt God and humble man, but avoiding extremes. There were some such Calvinists in the Westminster Assembly itself, but they were out-voted. (2) There have always been those who clearly apprehended the "system" and firmly believed it to express the very truth. They have been styled hyper-Calvinists by their more moderate brethren. In 1889-92, and again in 1898-1902, they were opposed to any revision of the Confession of Faith, and consistently so.

The Confession was based upon and built around the system of the five points. It presented those points very conspicuously, and excluded all gospel doctrines which were inconsistent with any one of the five propositions. Hence the desire of all moderate Calvinists to have introduced in some way into the Confession the truth that God has an interest in all men, has a compassionate love for all mankind, desires the salvation of all, and commands the gospel to be preached to all nations and every creature. The introduction into the Confession of Faith of the all-important Bible doctrines contained in Chapter XXXV, and in the Declaratory Statement, was inconsistent not with Bible Calvinism but with the "system" of the "five points."

Our Lord and his apostles taught the truths now commonly known as Calvinistic. How Paul preached them, every reader of his epistles knows. Augustine, the greatest and most influential of the church fathers, made much of them. John Calvin, who, I believe, had the greatest intellect of all the great men of the Reformation era, and who deserves immortal honor for the incalculable service rendered by him to religion, education and civil government—John Calvin made such use of those truths that they have been known by his name from that day to this. But Calvin was led by his uncommon logical powers to adopt and defend the logical "system" of the schoolmen. The same logical turn of mind and intellectual vigor have led many strong and able men since Calvin, to adopt and defend the same "system."

The temptation must be great, indeed almost irresistible, for a man of powerful intellect and imperious will, to construct a logical system out of the materials furnished in Holy Scriptures. But, as Dr. Ashbel Green remarks in his "Lectures on the Shorter Catechism:" "The human intellect is not competent at present to investigate and reconcile all that is true, or all that may be perfectly easy of solution to beings of higher powers." And according to the Scriptures, the truth as revealed herein must be received with the meekness and docility of a little child.

The Return from Rationalism.

The Wesleyan revolt in the eighteenth century, and the "great awakening" which took place about that time in Great Britain and America, have brought about the state of things which we now see when the tendency in all Calvinistic churches is to give up the "system." In May, 1903, the longest General Assembly that had ever convened up to that time, voted unanimously, as it appeared, for the insertion in the Confession of those scriptural doctrines which certainly undermine and upset the old rationalistic "system."

If it is thought that in the transition to a milder type of Calvinism there will be danger of a loose and flabby kind of theology, a flimsy and powerless kind of preaching and a corresponding sort of religion, becoming prevalent, I would say there is, according to all accounts, a good deal of that kind of theology, preaching and religion prevalent now, having come about through the influence of a rash and destructive criticism of the Holy Scriptures, and the increase of riches and their deteriorating and demoralizing effect upon the churches.

How can we get back again to sound doctrine, good sense and real piety but by discarding rationalism, and even logic, as applied to the deep things of God, and returning, with undoubting faith, to the Scriptures of truth? Can there possibly be any ground of peril or of fear arising from a closer adherence to the word of God; a preaching of the Calvinistic truths by all evangelical denominations; a holding forth, along the whole line of the churches, of the sovereignty, holiness, justice and love of God; the sinfulness and guilt of men; the need of repentance, faith, a new heart and a new life on the part of every unconverted person; and the sincere offer by a merciful and loving God of a free pardon and eternal life to every soul who repents of sin and turns, trustingly and with his whole heart, to the Divine Redeemer?

This modification of Calvinism, or abandonment of the "system of the five points," by one of the largest Calvinistic bodies in the world, I venture to predict will be seen hereafter to have been the most important event since the Reformation. It is a passing away of the dark shadow of the God of the Westminster Confession. It is a sunburst of divine love upon the Church of Christ, and upon the poor, bewildered world of mankind. It is the breaking down of a mighty barrier which has too long separated brethren in Christ. It ushers in an era of peace and love.

The Interior's Editorial Comment.

Published at this particular juncture, the article on another page by Dr. T. K. Davis, librarian of Wooster University, is certain to be read and talked about. We only wish that it could have general circulation among the people who need it most—those Cumberland Presbyterians who imagine that they are not in agreement with the revised Westminster Confession. We should have no hesitancy at all in testifying for the information of any interested that "The New Calvanism" expounded by Dr. Davis is the prevailing and typical faith of the Presbyterian Church of to-day. Of course, there will be some dissent over the question of just how new this type of Calvanism may be; many students of doctrine would doubtless undertake to deduce it from the Institutes of Calvin himself, and certainly it was characteristic of Presbyterian preaching long before the Confession was revised. Probably there may be even greater dispute of Dr. Davis' declaration that the Westminster "system" has been destroyed. Superficially this appears a flat contradiction of the Assembly's repeated deliverance that the "system of doctrine in the Confession had been retained unimpaired." But attentive analysis will reveal that this is a contradiction in terms and not ideas—that our contributor is not using the word "system" in the sense that the Assembly uses it. The Assembly means that the fundamental ideas which establish the Presbyterian point of view have not been shifted—that, as Dr. van Dyke expressed it at Los Angeles, "we have not changed our base one inch." And specificially it is intended in this way to assert that the act of revision did not change, but only exhibited better existing Presbyterian belief. All this Dr. Davis has no purpose of denying; his clear argument instead establishes it. But on the other hand, he points out that revision was entire abandonment of the idea that the various parts of the Confession must be consistent with one another in syllogistic logic. The revised Confession is candidly

willing to be irreconcilable with itself where the Scripture that it represents appears irreducible to harmony by formal reasoning. Unquestionably the original Confession was constructed in dread of being illogical, —though it was by no means able to avoid entirely what it feared. But the revised Confession throws away all that timidity, freely consenting to be as illogical as the word of God may from a human standpoint appear to be. In this sense Dr. Davis truly says that there is less "system" in the book than there was before. Had we attempted ourselves to express the same idea, we should only have sought for a different word in this connection, because of the verbal confusion resulting from contrast with the Assembly's resolutions.

WOMAN'S WORK IN SOUTHERN CALIFORNIA.

First Congregational Church of Redlands.

Three years ago, the women of this church made a new departure which excited considerable interest and comment. The plan has now had a fair test of time, and has proved successful to such a degree that it will undoubtedly be retained as the permanent basis of organization. It is believed that sister churches will be interested to know something of its workings.

The plan is briefly, this: All the older women of the congregation are counted as members of "The Woman's Union" and every one is invited to share in the work of the church. There are no "dues" and the work is supported wholly by voluntary offerings and personal service. Pledge cards and envelopes for monthly offerings have been found helpful. The organization comprises two departments—Church Aid and Missionary; the latter again subdivided into Home and Foreign.

The city is mapped out into "sections" or neighborhoods, for closer social touch, and for convenience in rallying forces for action. There were originally nine sections, but the number has been reduced to seven by consolidation of the weaker ones. Each section has two officers; a leader and an assistant. The pastor's wife, Mrs. J. H. Williams, has been president of the Union, from the start. Her official position, as president of the Southern Branch, keeps her in close touch with woman's work for foreign missions and assures to the Redlands auxiliary intelligent, enthusiastic, and consecrated leadership. The other officers are a vice-president and a secretary for each of the two departments and a treasurer for the Union. These officers constitute the executive board, which appoints annually the section leaders and assistants.

The Aid department meets in the church parlor on the first Wednesday of the month; and the missionary department, on the third Wednesday, with monthly programs devoted alternately to home and foreign missions. "Section meetings" are held somewhat irregularly, at the option and convenience of each leader and the members of her section, but generally at some home in the section and on one of the intervening Wednesdays.

So much for the machinery; now for the practical working of the plan. Let us take a few glimpses at the scenes of activity.

It is the first Wednesday of the month. Twenty or thirty women are gathered in the church parlor, preparing a box for a home missionary family. The murmur of conversation is not wholly drowned by the hum of the Union sewing-machine, as it whizzes along the seams of little frocks and aprons. In one corner, several women bend over the old-fashioned "quilting-bars," and nimble fingers deftly tie the knots in a warm covering for the home missionary's bed. The observer can tell from which part of "back East" the workers came, according as they call the finished product a "comfort," a "comforter," or a "comfortable." It will, doubtless, be all three to the family for whom it is destined.

"A small number present," you may remark. True, but this little gathering does not represent all the thought and effort that will go into that box. The woman who stays at home to mend her children's stockings has possibly gone without a new pair of gloves, in order to send in a dollar with which to buy new stockings for the missionary's children. That other woman who is hurrying right past the church to an urgent meeting of her club committee will perchance send in a new book, magazine subscription, or a package of stationery, to gladden the heart of the home missionary. Did you ever think, my sister, what joy it must be to find in the box something besides clothes?

If we look into the church parlor on another "first Wednesday," we shall find almost the same group of women—"the old stand-bys"—making kitchen aprons and sweeping caps for a "sale" in connection with a church supper. Again, we must not overlook the "silent partners." The woman who stepped in for a moment, in brave attire, on her way to an afternoon tea, has perhaps left an order for two gingham aprons; the woman who is out doing the family errands has probably taken home another apron to make "between times"; and the casual visitor, "here for the winter," and resting from her labors in the home church, has possibly cheered the treasurer's heart by a generous offering. There is more—much more—than appears on the surface of things.

A business meeting is commonly a feature of "first Wednesdays," and many and various are the plans devised, considered, and matured in these conferences. "Help these women" has never been the watchword of the Congregational "men folks" of Redlands; but in all their official perplexities over church finance, the question early arises, "What will the women undertake to do?" Long experience has demonstrated that whatever they undertake they accomplish. Is a new church to be built, the women vote to raise a thousand dollars toward the building and furnishing. Is a fine organ contemplated, they promptly subscribe three hundred more. Are the walls of the auditorium to be decorated, another hundred is pledged and paid. Does the church or the parsonage need repair or improvements or convenient appliances, the women help to "put them through." Does the church lawn languish because the water runs off its sloping surface, the directors cry to the Woman's Union, "Build thou the walls of Zion," and straightway, the women vote to pay for a stone coping. Presently, the retaining wall is built, the lawn space filled in, leveled, and planted; and now the green grass grows—but never under the feet of the women!

Have you heard of the cheerful alacrity with which the church at Redlands rolled off a debt of eight thousand dollars on a recent Sunday morning? Well, it is whispered that it was a woman—a winter resident—who set the ball rolling with an offering of one thousand dollars; and it was the Woman's Union that duplicated the offering, at its next meeting.

Let us enter the church parlor on a "third Wednesday." Thirty to forty women are present, perhaps;

a hundred if a foreign worker, like Miss Abbie Chapin, is to speak. If it is the month for foreign missions, we shall note that "Lux Christi" forms the basis of study. If there is a home missionary program, "The Leavening of the Nation" is the text-book in evidence. In either case, we shall come away assured that there are still some earnest souls who "seek first the kingdom of God" and are striving to extend its conquests over the dark places of our own and other lands. Here, again, the "silent partner" is a potent factor; and many a woman who can not "speak in meeting" makes her influence felt in giving and doing for missions. Last year the Union divided three hundred and fifty dollars equally between home and foreign missions, besides making special donations to both causes.

Let us now glance at two types of "section meetings." First, we peep into the church parlor again, where perhaps a dozen women living near the church are making boys' blouses for a special case of need reported by the Associated Charities, and the elderly women are making patchwork for a bed at "The Settlement," a home for consumptives. When the whir of the sewing-machine ceases temporarily, and the work reaches the stage of basting and buttonholes, one woman reads aloud from some such a book as "The Life of Marcus Whitman."

The second type is illustrated by a gathering in one of the homes of the largest section. Sixty names are on the leader's list, but it is a showery afternoon, and only half as many women are present. The hostess has made it a point to call on all new-comers previous to the meeting, and to write invitations to those whom she has failed to see personally. The leader and assistant have made the acquaintance of all their constituency, and have interested people in their immediate neighbors. The good results are apparent in the cordiality of the atmosphere. Hands are busy with fancy-work and useful articles to sell, and donations are solicited for the supper soon to be served by this section, in conjunction with two others. As the daylight wanes, tea and wafers are served, and perhaps the pastor and the pastor's wife drop in, at the close of a round of pastoral calls. Looking over the company, we notice faces not often seen in the social meetings at the church. It does one good to see that, in these days of clubs and card-parties and "progressive" entertainments, the simple friendliness of the old-fashioned "afternoon visit" has not wholly lost its charm.

But these are the older women of the congregation. "What of the younger women?" you inquire. "Are they also up and doing?" Indeed they are; but that is "another story." S.

SOUTHERN BRANCH OF WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Extracts from Miss Denton's April Letter.

"In spite of the unsettled conditions caused by the war, we have enrolled one hundred and fifty-six girls during the year, as large a number as we can comfortably put into our limited space. When I realize how cramped and out-of-date are all our rooms, I wonder that we get any girls. Yet we could have twice the number had we proper rooms.

"The girls have made many sacrifices in the most self-forgetful ways, that they may contribute to the needs of the soldiers, and while torn with anxiety for relatives or friends at the front, they have resolutely kept up their study. If I could tell you how many pounds of wool they have knitted up; how many 'comfort-bags' they have made and filled; how many scrap-books they have pasted; how many times they have gone to the station to carry flowers, give out tracts, and sing to the returning wounded soldiers,—you would realize that hands and hearts have been full; but all are too busy to keep count of what goes on daily.

"Sixteen girls have been baptized during the year, and, while the spiritual life of the school has not been as intense as we could wish, yet there has been no failing in the interest and devotion of the older girls to the Christian work of the school.

"The boarding pupils assist in two Sabbath-schools, and carry on independently two of their own. One of these is held in the home of one of the graduates of this school, just in front of one of the biggest temples in Kyoto, and many devotees, attracted by the music, step in to hear the songs. We hope they may carry away thoughts that will lead them to Christ. The other Sunday-school is held in a house rented only on Sunday. In these two schools an average of over one hundred children gather every Sabbath. The girls follow up this work by a little calling at the homes, and by making the Christmas celebrations beautiful.

"The girls have been greatly encouraged by testimony of a young man who received baptism at one of the city churches lately. He stated that, when a very small boy, he attended our Sunday-school held for children in the neighborhood of our school. As his grandmother was violently opposed to Christianity, he was with us but a short time. Fully eight years after he had a fever, and was near to death. In his delirium hymns he had learned in the Sunday-school came back to him, and he promised himself, should he recover, he would attend church and learn more about Jesus. The result is that he is now living a happy Christian life.

"Miss Tamagouchi has kept up the music work remarkably, in spite of many difficulties. Thirteen pupils to practice on one piano leaves very little time for the teacher to keep up her own practice. She has also the oldest of our organs for the twenty-six other pupils. Too much can not be said in emphasis of the importance of our music. If our girls can play the organs now found in all common schools, they have an entering wedge that will open endless opportunities to them, beside the service they can render in country churches which must have instructions in the hymn-book. And people will always listen to singing, so that the most prejudiced in this way hear the truth. The soldiers, whether or not they are Christians, take the hymns with great avidity. When the girls sing at the trains to the wounded men, it is inspiring to see their interest and the pleasure with which they accept the copies distributed. One of the American nurses told us that in hospitals or on hospital ships no songs pleased as did the hymns. So, you see, we can not neglect this, the psychological moment, for Christianity to sing itself into Japan.

"Comparing this year's work with those of the past, we feel that while the war has brought many new problems, and in its financial aspects has increased the burdens and raised many questions, and has caused unrest and anxiety, yet we do see a gradual and gratifying growth—large, when we consider the disadvantages under which we work. The outlook for the future depends very largely on reinforcement and an improvement in equipment. There should be at least three missionaries whose work should center in The

Doohisha Girl's School. One of these teachers should be a superior teacher of music—vocal and instrumental. All should be young college women of deep Christian consecration,—who come to make this a life work. There may be changes in the future work of the Mission Boards of Japan, but there can be no question now, nor in any future, as to this school. But what was large in 1876 because the whole work was in its infancy, is far from filling the requirements of the present. I beg that it may be possible for us to lengthen our cords. The time is opportune for a splendid advance, but simply to hold our own we must have a new recitation building and a dormitory, both well furnished and with an income that will keep them in repair.

"I cannot believe that anywhere else in the world was there ever a grander opportunity for Christian work than in Japan, and this Doshisha has a unique place, with possibilities limited only by lack of workers and equipment; and now is the time. If Christian schools do not take and hold the field, the chance of leadership will be lost. Here in Kyoto, as perhaps no where in the world, is education and culture reverenced; therefore we must demonstrate that Christian education is the highest that can be given."

The present foreign secretary of the Southern Branch spent a week at the Doshisha Girls' School in 1903. She confirms most emphatically the needs of this school for new buildings and added equipment, if it is to hold the enviable position already gained, and make for God and humanity still greater victories. Nowhere on the missionary field of the American Board is there a woman more capable of managing large affairs for Christian education that Mary F. Denton, yet her fine abilities are handicapped by the need of material conveniences and a corps of consecrated workers. Can not something more be done at once in California to meet the needs of the Doshisha Girls' School?

H. G. R.

Church News.

California.

Lodi.—Three persons united with the church May 14th, one on confession.

San Francisco, Ocean View.—Work was begun last week on a parsonage which is to cost about $1,000.

Magalia.—A Congregational church of ten members was organized at this place on the 14th. The Rev. J. H. Harwood has been called as pastor. A council was called for Thursday night of last week.

Martinez.—The church at Martinez, is to be congratulated on having so many ladies interested in the welfare of the church. Within the past month the house that was purchased last year was divided and moved to the rear of the lot and at an expense of $500.00, was made into two modern dwellings. The church was decorated and a new carpet laid in the auditorium, which is a decided improvement in the interior. Plans are in the hands of the architect for a new seven-room parsonage.

San Mateo.—The annual meeting took place Wednesday evening, May 17th, in the main auditorium of the church. The attendance was good and the spirit of the meeting excellent. The reports showed that 26 names had been added to the roll during the past year. Losses 7. A net gain of 19. Present membership 99. The church hopes that during the coming year the 100th sheep will be brought safely into the fold. Over $2,100, has been paid for home expenses and $235. raised for benevolences. Pastor and people enter upon the new year with favorable prospects and every expectation of further growth.

Washington.

Newport.—Rev. and Mrs Umstead, have come from Trinidad, Colorado, and taken charge of our work here; Methodists and Baptists are represented in the town, but we being first on the ground have the right of way. Congregations are good—larger in the evening than in the morning. Fortunately the church bought same lots early in the town's history and the expected sale of them gives reason to hope for an entirely new plant in the not distant future.

Pullman.—When Rev. F. O. Wyatt, arrived from Illinois, last August, he found several annoying debts, which it has since been his pleasure to lead in liquidating—the last being an over due parsonage loan. On this an effort was made Sunday, May 14th, and though the weather was forbidding, a good start was made, subsequent pledges insuring succcess. Over forty additions have been made—twenty on Easter—of the latter seventeen were on confession.

THE SPRING MEETING OF THE SONOMA ASSOCIATION.

The association met May the tenth and eleventh with the church at Sebastopol. It was a helpful and interesting meeting. Some faces long familiar were missed. The attendance was not large.

The association was called to order by the Moderator, Rev. Frank A. Bissell. and organized by the election of the Rev. A. B. Patten of Santa Rosa as moderator and the Rev. J. Mallet of Guerneville as scribe.

The program committee provided a progress whose general theme was "Religious Education". There were papers dealing with many phrases of this subject. Rev. Frank A. Bissell opened with a thoughtful paper on, "The Place of Religious Education in the Church." Two papers on the child, "When Shall Its Education Begin"?, Rev. E. E. Chakurian of Kenwood; and "How and What Would You Teach"? treated by Mr. John Hansen, superintendent of the Sebastopol Sunday-school. The evening service was given up to a thoughtful address by the Rev. A. B. Patten on, "Making the Bible Interesting to the Adolescent Boy and Girl". Thursday morning there were three papers on "The Boy". 1. "His Needs" treated by Mr. C. E. Wingate, superintendent of the Santa Rosa church Sunday-school; 2. "His Possibilities", by Francis W. Reid of Sonoma; 3. "Practical Suggestions", Rev. A. B. Farnworth of Sebastopol. The Afternoon session was occupied by three papers on "The Girl." 1. "Her Needs", Treated by Mrs. Ida Hunt, of Sebastopol; 2. "Her Possibilities"', Miss Laura Williams of Santa Rosa; 3. "Practical Suggestions". These papers were of a high order and showed the interest taken in the matter by the teachers in the Sunday-school. The Afternoon session closed with a paper on "The Place of the Pastor in Religious Education", presented by Rev. Samuel C. Patterson, of Petaluma.

The association closed Thursday evening with a thoughtful sermon by the Rev. Frank A. Bissell on the text "Have Faith in God."

On the whole the meeting was very helpful and the tone of the discussions showed that the pastors and people of this little group of churches are fully alive to the great demands of the present upon the teachers of re-

ligion. While the association has sent good men to other associations it has been enriched with the coming of others who take up the work splendidly and in good fellowship.

The reports from the churches showed a remarkable advance in all lines. Especially should a word be said of Guerneville, which was very dispirited a year ago. it is now very hopeful, under the leadership of Mr. Mallet, a licentiate of this association. Santa Rosa feels itself very fortunate in securing such a man as the Rev. A. B. Patten, who is doing splendid work along all lines. Sonoma county is still pushing forward.

The four churches of Petaluma, Santa Rosa Sebastopol and Green Valley, will hold a union picnic and field day at Green Valley on Saturday June the third. It is expected to be a day of good fellowship which shall be productive of greater friendship.

S. C. P.

THE EAST WILLAMETTE ASSOCIATION.

The East Williamette Assocation met with the Hubbard church on the 25-26 of April.

Rev. G. W. Nelson, of the Albany church was chosen moderator, and the Rev. E. C. Oakley of the Eugene church, vice-moderator. Rev. E. S. Bollinger of the Oregon city church preached the sermon from the text Gen. 12:8.

There were 14 churches represented by 8 ministers and 16 delegates, the Rev. Edward F. Green was received into the Association from the Presbyterian church; the Rev. E. C. Oakley from the Eastern Association of Congregational churches and ministers of Michigan; the Rev. R. H. Owens from the Eastern Ohio Conference of Congregational churches; and the Rev. W. Mason from the Congregational church of North Wales.

M. C. Munson's license to preach was extened one year.

Letters of dismission were voted to the Rev. W. C. Gilmore, of Hood River, to the Portland Assocation, and to Rev. H. J. Zercher, of Kennewick, Washington, to the Yakima, Assocation of Washington.

The Association placed itself upon record, by vote, as urging all its churches to raise this year ffity cents per resident member for Home Missions.

The Association voted $8.95 from its treasury to the Ministerial Relief Fund of Oregon.

The 'Wo'man's Missionary Hour" was conducted by Mrs. A. H. Dodd, of Salem. Its discussion "As to whether the usefulness, and the interest, of a missionary society could be measured by its giving", was opened by Mrs. E. F. Green, and the Rev. P. S. Knight.

Reports from the churches indicated a condition of general well being, and of growth. Two new churches have been organized during the year.

Rev. Cephas F. Clapp, our genial superintendent, succeeded in getting away from the Portland Association so as to be with us the last evening of our meeting, and cheered everybody by his address on "Some Phases of Mission Work."

Among the many features of the program were the following: "The Elements Necessary to Effective Church Work," by Rev. W. C. Kautner; "The Church and the Family," by Rev. G. W. Nelson; "The Church and the Sunday-School," by Rev. H. N. Smith; "The Church and Men in Business," by Rev. P. S. Knight; "The Church and the Laboring Man," by Rev. E. F. Green; "The Effectiveness of the Church in the Community," by Rev. E. C. Oakley. There was also, a free-for-all symposium on "The Church and her Young People—Within and Without."

TACOMA AND VICINITY.

BY AVONDALE.

The 14th annual meeting of the Tacoma Association occurred Monday May 15th, at Kalama.

The Rev. R. D. Nicholls is the pastor of our church there. On Monday evening the delegates were accorded a reception at which Dr. L. M. Sims, a beloved physician, delivered an address of hearty welcome, which was characterized by geniality, humor and spirituality; to which Rev. C. McDermoth replied in a neat speech. Afterwards the ladies of the congregation provided a delightful ice-cream repast.

The Rev. John Reid, was elected moderator and Rev. H. B. Hendley, scribe. Dr. Samuel Greene, superintendent of Sunday-school work, gave an interesting address on the progress of this work, and said, that during the 18 years of his service in this department, there had been organized nearly 600 Sunday-schools, many of which had become churches, whilst others were on their way. The pioneering that Dr. Greene has done for Congregationalism on this upper coast ,is now beginning to be fully appreciated by the brethren.

The Rev. W. W. Scudder, Jr., state superintendent Home Missions, also gave his views on the present status of our work, which, he said, despite the financial reduction of the Home Missionary Society, was making substantial progress, and on the whole, the prospects were never brighter than to-day. He applauded the brave action of the little Christopher church, of which Rev. W. G. Olinger is pastor, in assuming self-support, with but a handful of members; thereby saving for needy fields $190, which had already been appropriated for its use this year. Brother Scudder was glad of all the signs of development, and firmly believed that Washington would eventually fulfil the prophecy made by some one, that she would become the Massachusetts of the West in strong churches filled with missionary zeal and enterprise. As in the case of the Sunday-school work, the state of Washington is happy in having the right man in the right place—in the Home Mission field. Genial, brotherly, non-dictatorial and possessed of much of that excellent judgment, which the Scots forcibly call "gumption", Mr. Scudder exercises a most beneficial influence over both those within and without the churches.

Revds. Merritt and Reid's term on the Home Mission committee runs until 1906, and Rev. E. J. Ford was elected to serve until 1907, and Revds. Fowler and Hendley until 1908.

Rev. E. T. Ford was elected a member of the A. B. C. F. M.

The following were continued as Committee on Course of Study for Licentiates, Revds. Ford, Hendley, Nicholls and Reid.

Rev. O. L. Fowler was re-elected Registrar for 3 years. He reported that letters of dismissal had been given to Revds. T. H. Henderson to Yakima and W. E. Young to Oregon.

The claims of The Pacific and The Pulpit Magazine were advocated by the moderator, Rev. E. T. Ford, preached the Association sermon from Luke 24:48; "Ye are witnesses of these things" and commanded the attention of his audience throughout. It was in line with the thought that seems "yeasting" through the whole of the church of Christ, that greater em-

phasis must be placed upon personal testimony, than for a long season past.

The license of Mr. J. D. Hudson, was extended for another year, and under care of the committee on course of study. Rev. W. C. Day of South Bend, was received from the Northwest Association.

The following papers were given during the session and proved interesting, helpful and inspiring. Most of them were in line of a symposium on the Divinity of Jesus Christ; "Paul's Testimony Concerning Christ," Rev. C. L. Fowler; "Luke's Testimony," Rev. --- B. --endley; "John's Testimony," Rev. W. C. Wells; "Christ's Testimony Concerning Himself," Rev. John Reid; "Present day Evidence of the Divinity of Jesus Christ," Rev. E. T. Ford. The Trial of Jesus from a Lawyer's Standpoint, Mr. B. L. Hubbell; "The Success of Christianity a Proof of the Resurrection," Rev. C. E. Philbrook; "Congregationalism," Rev. W. A. Arnold; and last, but not least we note Mrs. H. B. Hendley's splendid paper on "The Ladies' Aid Society," dealing with its purpose, work and success.

The next place of meeting will be Snohomish, just before the annual meeting of the A. B. C. F. M., at Seattle; and the annual meeting of the assocaition will be held in the East Congregational Church, Tacoma, on the third Monday in May, 1906.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

June 4.

Topic: The Making of a Christian; Helping One Another. Eph. iv: 1-6; Heb. x: 24, 25.

Consecration Meeting.

One of the commonest and best known principles of Christian growth is that of self sacrifice. He that "loseth his life shall find it." And yet there is none, which is more difficult to put into practice. That one may make one's self by unmaking one's self; that is, by giving to another, this is the law of the topic, and the law of life in Jesus Christ. "With all lowliness and meekness forbearing one another in love." Such is the first injunction of the Apostle, and at first sight it seems a strange one because so indirect and yet how true it is that indirection is not only the surest but often the wisest way to attain desired ends. Patient endurance of others' unkindness, unfaithfulness, sometimes even injustice; how it helps us into others' hearts when all other expedients fail! We do not practice long-suffering much. We often suffer other people's faults, failings, weaknesses, but we seldom "suffer long," yet it is this that helps them when want of it alienates and drives them away; and it in thus forbearing one another in meekness and lowliness of heart that a Christian finds himself in the making. Any one can criticise, censure, browbeat and backbite, but to suffer wrongfully for the sake of helping another requires quite another quality of character.

Before we can help one another much we have to know each other. "Let us consider one another, to provoke unto love and good works." Much blundering in helpfulness would be prevented if Christians studied more the needs and temperaments of those they would assist. Every parent knows that treatment suited to one child is entirely unsuited to another. Methods which win one, repel another. Some need to be commanded, others conciliated. Teachers understand this and try to know their pupil one by one. The principle of individuality needs to be taken into account just the same in all our efforts to do good. We need to think long upon those we would help as well as suffer long with them.

In order to this it is enjoined that we forsake not frequent meetings. This is one of the advantages of public worship. Not the only one of course, but one. It affords opportunity for being in one another's company, exchanging of likes and dislikes, and of entering into one another's spirit. Of course there is a helpfulness in speaking to one another in Psalms and hymns and spiritual songs, in addressing one another to mutual edification; but there is also the vision of personality and of the blending of spirit with spirit which contributes to the ministering attitude besides.

Now we many help each other directly in many ways, by example, by precept, by gifts of time, money, influence, by prayer, sympathy and encouragements. The possibilities of kindness, unselfishness, mercifulness in our time are innumerable.

By taking advantage of these opportunities we help to make our Christian characters. Joseph Parker has said, "However rich a man is he cannot do without some other man." We grow by giving. Unselfish-it; for I shall not pass this way again." Others are the soul. For every pound of energy we exert in doing good we gain another, two, five, or ten. The reflex of ministering is character.

Since all this is true, and we know it to be true, how necessary that we should improve our years and days. Time is fleeting. We have not many years on earth at the longest. The resolution of the good old Quaker is quite in point here: "I expect to pass through this life but once; if therefore there is any kindness I can show or any good thing I can do to my fellow human beings, let me do it now; let me not defer nor neglect it; for I shall not pass this way again." Others are about us on every hand. Human hearts need sympathy, minds instruction, souls a guide to the way of life. We can help them and in return receive the making of our own lives.

We have in this great topic the law of reciprocity of influence. Do good unto others and others will do good unto you. It is an analogue of the physical law that action and reaction are equal. To put it in the language of the Sermon on the Mount: "With what measure ye meet it shall be measured to you again." That church which sacrifies to help others is itself enlarged. That government which takes up the white man's burden becomes expanded. To him that hath in benevolence it shall be given, and from him that hath not shall be taken away what he seemeth to have.

This is one reason why the amount of a church's gifts to the boards determines its real strength—its real worthyness is thus shown.

We cannot live isolated lives and be glad, hopeful or prosperous. A selfish life is life miserable. On the contrary generous, unselfish benevolent, kindly, Christ-like living enobles, enlarges, beautifies. We are all one in Christ Jesus. In a very true sense therefore he who helps his fellow Christian as truly helps himself. Such is the only selfish view compatible with virtue.

A correlative truth however needs to be steadily borne in mind—we cannot help another unless we have something to help with. We must be something before we can give anything. The two principles seem to conflict, but they really do not. We get by giving, and yet we cannot give unless we first get.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

George Goul dwill not allow a saloon in the new depot of the Wabash railroad in Pittsburg.

Senator Beveridge goes to Europe next month for a rest. He plans to spend several weeks on the water.

The Legislature of Nebraska has passed a bill requiring Christian Scientists to take a four years' course in medicine and pass the regular examination in medicine before they can practice healing for fees.

The population in India since 1891, has increased over 40,000.00. These speak 185 different languages, and represent 8 great religions. The 8 great religious groups are: Hindus, Mohammedans, Buddhists, Christians, Sikhs, Jains, Parsis and Jews. Besides these the Animistic have 8,584,349, and there are 2,686 of various sorts. The population in India in 1002 was 294,361,056.

The girls of China seldom go to school unless they are the children of the rich. School work begins before daylight, and after studying their lessons aloud for two hours, the pupils recite them. They then go home to breakfast, after which they return and study again till dinner time. In the afternoon they go again to school to prepare lessons for the following day. This goes on every day of the week, for there is no Sunday.

Webster City, Iowa, furnishes a good illustration of the practicabilitv of municipal ownership in smaller places. It has a population of about 5,000 and operates its own electric light and water plants and supplies heat from its power-house and furnishes city scales for weighing. The total receipts last year were over $26,000. Rates in each instance are lower than other places pay privately operated plants, yet each plant was not only self-supporting but yielded a handsome surplus and the tax levy has been reduced 7 mills.

The following shows the value of education: The average educated man gets a salary of $1,000 a year. He works forty years, making a total of $40,000 in a lifetime. The average day laborer gets $1.50 a day, 300 days in a year, or $450 in a year. In fortv years he earns $18,000. The difference, or $22,000, equals the value of an education. To acquire this earning capacity requires twelve years at school, of 180 days each, or 2,160 days. Divide $22,000, the value of an education, by 2,160, number of days required in getting it; we find that each day at school is worth a little more than $10 to the pupil."

Dr. H. K. Carroll, who made a trip recently to Peru writes as follows concerning Roman Catholicism: "Judged by its fruits, the Roman Church here is more of a curse than a blessing. It does not change hearts or transform lives. It inspires a zeal, but it is fanatical; it develops a devotion, but it is outward and mechanical; it has a faith, but it is suffocated with superstition; it has a life, but it is covered with hypocrisy as with a cloak; it has a Christ, but he is either an infantile or a dead Christ. All the honors of worship go to the Virgin Mary. Miss Elsie Wood tells me of a church in the ancient city of Cuzco which bears this inscription over its doors: 'Come, ye heavy laden, unto Mary.' The Roman Catholic Church in the United States and the Roman Catholic Church in South America are not one and the same. It is easier to contrast than to compare them. Here it is a whited sepulcher filled with the bones of dead doctrines. Here it is a blight and not a light, an impassable wall in the pathway of progress, a stumbling-block and cause of offense."

A minister who traveled recently in Japan writes as follows concerning religious faith in that country: "I had read many times in various missionary periodicals that the people of Japan are without faith, that the fight is between Christianity and agnosticism, that Buddhism is dead. Such statements may be true of the few educated people, but they are certainly not true as to the great body of the people. Every temple that I visited was well attended; poor old women, who had walked miles up to the high places, were rubbing sacred rocks to cure them of diseases; pilgrims in white, some of them blind, could show on their robes the stamps of a hundred different shrines they had visited; thousands of rice paddles were newly placed in a single temple at Miyajima by soldiers, that they might not be forgotten by the gods; little flags with prayers inscribed, almost covered the hills along the paths to places of worship. At a temple recently built at Kyoto, there was a rope 1,200 feet long and some 5 inches in diameter, made of the hair of women, who, in their enthusiasm, gave it that the beams might be drawn with it to the place of building; the rails separating the altars were everywhere scarred by money showered from the worshippers. They who look can not but see that Buddhism still has an enormous hold on the people, that faith is not yet dead. The effect of this disallusionment, however, to my mind, is not discouraging, but encouraging. That people can continue to have faith in such patent folly is indicative of the fact that man still has large need of faith in the Great Unknown, and, that they acknowledge that need rather than pretend to being superior to it, makes them more capable of being taught."

MARY EDWARDS—A PIONEER OF 1850.

Mrs. Mary Edwards passed peacefully away at the home of her son, Mr. Thomas Edwards, at Crockett, Cal., on the 18th of this month. Mrs. Edwards was one of the argonauts of 1850. She and her late husband crossed the plains with mule team, settling in the neighborhood of Knights Ferry, Stanislaus county. Born in Wales, July 2d, 1819, she united with the Independent or Congregational Church of Llanbrynmair, in her 16th year. Coming to America about the year 1835, she first settled in Cincinnati, moving afterwards to St. Louis. Mrs. Edwards was one of the Welsh colonists coming to this country under the Rev. B. Chidlaw. The Welsh colonists brought over by this minister were ever a strong element in Christian work. It is a notable fact that wherever there was a Welsh settlement, there was always a flourishing church and school. Mrs. Edwards was throughout her life a zealous worker in the church. She might very properly be called the founder of the Congregational Church of Crockett, as she together with her family donated the lot upon which the church was built, and she has been always a liberal supporter of all its branches and interests. Almost without exception she was present at both services of the church until the Sunday previous to her death. A short time ago the Ladies' Aid Society of the church presented her with a beautifully engrossed testimonal of Christian character and worth. A public reception was also planned for her which would have been given had she kept her usual health but three days longer. Mr. and Mrs. Edwards founded the town of Crockett; also the town of Independence, the present county seat of Inyo county. She was the mother of seven children. Mr. Edwards and two children died several years ago. Five sons survive her.

The following lines apply with especial appropriateness to the deceased;

"Servant of God, well done;
Cease from the loved employ;
Enter thou into thy Master's joy."

THE MORAL WARFARE.

When Freedom, on her natal day,
Within her war-rocked cradle lay,
An iron race around her stood,
Baptized her infant brow in blood,
And, through the storm which round her swept,
Their constant ward and watching kept.

Then, where our quiet herds repose,
The roar of baleful battle rose,
And brethren of a common tongue
To mortal strife as tigers sprung,
And every gift on Freedom's shrine
Was man for beast, and blood for wine!

Our fathers to their graves have gone
Their strife is past—their triumph won;
But sterner trials wait the race
Which rises in their honored place—
A moral warfare with the crime
And folly of an evil time.

So let it be. In God's own might
We gird us for the coming fight,
And, strong in Him whose cause is ours
In conflict with unholy powers,
We grasp the weapons He has given—
The Light and Truth and Love of Heaven!

—John Greenleaf Whittier.

"UNDESIRABLE IMMIGRANTS."

Even the San Francisco "Chronicle" has at last discovered that there are "other" immigrants most undesirable. The United States Bureau of Immigration through its inspectors has found strong evidence that the Austria-Hungarian government is systematically shipping its paupers, its criminals and its defective population into the United States. The Austria-Hungary government pays a large subsidy to ships carrying these emigrants to America. It will not be easy to fasten this charge upon Francis Joseph, the executive head and yet the Bureau of Immigration is practically sure of the truth of the charge and through its inspectors has submitted the case on evidence to the authorities at Washington.

The "Chronicle" has succeeded in stirring up the hoodlums in various parts of the Coast and set them to throwing stones at the Japanese. It had together a few weeks ago a regular old—Sunday afternoon—sandlot mob of Kearneyites, blatherskites, Hitties, Hivites and Philistines from the uttermost parts of the earth. The crowd was steaming with pent-up enthusiasm; they came swarming out of the saloons "refreshed" for the occasion. In a cloud of tobacco smoke the meeting "resolved," first, that the earth did not belong to the Lord, but that it belonged to the Pope's Irish, specially the "fullness" thereof. They resolved, second that "Haithen Chinee and Japanee" could never become Irishmen, and therefore they should all be taken to the rim of the world and dropped off. They resolved that all laboring men should patronize the saloons, that any laborer who proposes to be decent and sober shall be "boycotted" to a finish. This Sunday afternoon mob, this raging, vulgar crowd, said, in effect: "There is no law but our law. We are the people. We bow the knees to nothing but the saloons." The next day the "Chronicle nothing but the saloons." The next day the "Chronicle" generates can be gotten together. Fair-minded people said, "How long, O Lord, how long," will this wicked spirit dominate and curse California? Governor Pardee should lose no time in warning that contingency of the baser sort, stirred into violence by this godless agitation against the Japanese, that it will be suppressed. The Japanese Government will demand indemnity to the limit of all insult to her citizens and whether the "San Francisco Chronicle" knows it or not, nine-tenths of all the citizens in the United States will be with Japan. Fair play! is American.—California Christian Advocate.

TWO BACCALAUREATES.

On Sunday, May 14th, we heard a remarkable sermon before the graduating class of the University of California by Rev. Charles R. Brown. The title of the sermon was "The Call to Duty." The Scriptures on that occasion were read, finely read, gloriously read by Dr. Charles Mills Galey, head of the English department. The text was, "Behold the bridegroom cometh; go ye out to meet him." The speaker said that preparation for duty was the primary philosophy of life. The oil for the lamp seemed a small thing until it was needed. Character could not be loaned nor borrowed. It must be obtained in the original way. The call was to Christian manhood, to meet crises in life and to higher patriotism. The Rev. Mr. Brown has a strikingly original way of putting things. His sentences ring with earnestness and vigor. His style is that of sanctified indifference and straightforwardness. There was no clap-trap, no ostentation, but a most wholesome and elevating tone throughout. If the sermon could be characterized in a single word it would be "strength."

The second baccalaureate sermon we heard was by President Eli McClish of the University of the Pacific before the graduating class of that institution, May 21st, on I Cor. iii: 21: "All things are yours." He showed that we had two kinds of possessions. The temporary and accidental and the real, inward possession. The extent of the latter possessions depends on the power to appropriate. Libraries, philosophies, history, science were all freely given to all who had the capacity to receive them. The same principle was applied with finer effect to the capacity to appropriate moral values. We think Dr. McClish showed with great clearness the value of the *past*, of the *present* and of the *future*; how intelligence, conscience and spirituality come out of our relation to the past, present and future. If we may characterize Dr. McClish's sermon in a word that word would be "thoughtfulness." Neither the language nor tone was sermonic. It was not a speech; it was a thoughtful address and made a remarkably fine impression upon, not only the class, but upon the entire audience.—[Cal. Christian Advocate.

Mr. Lincoln saw the whole situation when he said that this Republic could not endure half free and half under bondage. Mr. Lincoln cherished the hope that if the Union could be preserved without inflicting the loss of the slaves upon the South, that an expediential way would be found to free the slaves, but at no time did he believe slavery right or tolerable. He was willing to bear with the slavery question until an equitable way of wiping it out might be found. The federal troops decided the theory of government. Since the Civil war no one has thought seriously of the "right" of secession. The shed blood of the Civil war has made government a sacrament. We owe this tremendous meaning, stamped into the federal Constitution, to the federal soldiers. The South owes as much as the North. The Confederates were brave, true men, contending for a false principle. We gladly put flowers upon their graves in loving and forgiving friendship, yet be it always understood that rebellion and secession have no place under our flag.

Sunday-School Lesson

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range.
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

Second Quarter. Lesson X.

June 4, 1905.

John xx: 11-23.

The Resurrection.

That garden near to Calvary witnessed the most remarkable guard-relieving of history. Four Roman soldiers, inured to all common causes of alarm, quaked like old earth herself, and swooned away, and with returning consciousness probably fled into the city, leaving their spears and shields upon the ground. Angels mounted guard in their stead.

Among the holy women conspicuous at the cross and the grave, Mary Magdalene stands easily first. By some pitiful blunder, she has been confused, in art and Christian literature, with "the woman who was a sinner," so that her very name is used to describe a class of social outcasts. There is absolutely no evidence for this. About all we know of her is that she was from Magdala, on the southwestern coast of the Sea of Galilee. It has been said that there is reason to suppose that Mary Magdalene was in less humble circumstances than most of our Lord's disciples. He had set her free from some terrible mental or physical malady, and she gave him the holy love of a warm and generous nature. She, with greater fervor perhaps than the others, started earlier (while it was yet dark) on the errand to the tomb. The description of Mary's recognition of Jesus is one of the most unique and skillful things in literature. Much in little! "Jesus saith unto her, Mary!" She turned herself, and saith unto him, "My Master." An entirely unnecessary mystical meaning has been attached to Jesus' words, "Touch Me not!" Paraphrased, they might be read: "Don't cling to me now; there will be opportunity for you to express your affection in the future, for I have not yet left the world. Hurry to My brethren, and tell." The final scene of the first Easter Sunday is an interior one. It is perhaps in that very upper room in which Jesus ate the Last Supper with his disciples. The shepherdless sheep are cowering behind closed doors. They are afraid of eavesdroppers or even a violent assault of their enemies. "Peace!" What a word to be spoken to such a company at such a time and by such a Person! The "breathing" of Jesus upon his disciples was a symbolical act. It is as if he was instituting a new sacrament, for he says to them just as he did when he handed them the bread and the cup, "Take the Holy Spirit."

The Teacher's Lantern.

Loyal doing leads to royal knowing. "If any will do, he shall know."

The stone was rolled away to exhibit the emptiness of the tomb. It was not rolled away for Jesus, but for his disciples; not that he might come forth, but that they might enter and see that he was gone.

The Oriental manner of burial is interesting; the winding-sheet and napkin; embalmment; rock-hewn chamber; loculi, like steamship berths, in which bodes were laid. Stone for door, sometimes shaped like millstone and set in groove, so as to be rolled and held in position by a smaller stone like a chuck under a wheel.

The love, faith, fidelity of womanhood is transfigured in the resurrection scene.

Mary mourned what was really her greatest gain. Suppose she had found the body still in the tomb. What Mary ignorantly deprecated was really the infinite gain of humanity. The very emptiness of Jesus' tomb is its chief glory.

"Whosesoever sins ye forgive," etc. It is as if Jesus had said, "You are going out to preach the terms of forgiveness; viz., repentance and faith. If men meet the conditions they will be forgiven. If they do not, their sins will stand against them." Any other interpretation would give a mechanical and arbitrary power of a privileged class over their fellows.

Mosaic From Commentaries.

Mary stood; Revised Version, was standing, on her return to the tomb after telling Peter and John that Jesus was not in the tomb. Such offices (as embalmment) were performed by those who were not closely related to the deceased, so that the absence of our Lord's mother is not wonderful.—Bengel. She stooped and looked; Because she was anxious to see whether she might not, after all, be mistaken about the absence of the body. She stooped because the top of the entrance was so low that she could not otherwise get a near view of the inside of the tomb.—Clark. Even in the midst of her grief she is moved by a natural desire to see if there is any trace of her Lord's body in the tomb. Seeth two angels; To be regarded as a distinct vision to Mary, which, from the fullness with which it is recorded, she probably herself related to the evangelist. She turned: It may be that the angels, looking toward the Lord, showed some sign of his coming. —Westcott. Why weepest thou? This first word of the risen Lord to a mortal is an inexhaustable text for the resurrection. He has risen again to comfort those who mourn.—Stier. Take him away: In order to inter him elsewhere. Her overflowing love, in the midst of her grief, does not weigh her strength. Jesus saith unto her, Mary: With one word, and that one word her name, the Lord awakens all the consciousness of his presence; calling her in that tone, doubtless, in which her soul had been so often summoned to receive Divine knowledge and precious comfort.—Alford. Unto him: ["In Hebrew"]. Rabboni: The insertion in Hebrew is of importance as indicating the language spoken between Christ and his disciples. Peace be unto you: Ordinary words of salutation, of more than ordinary significance. Breathed on them: The Lord in his majesty does not bestow a kiss. His sacred breath is more than that would have been.—Stier. Like the breath of a friend on the cheek, so graciously and confidentially should the Spirit of God come upon the spirit of man.—Braune.

Use your best. If you have a horse and carriage, do not merely take the arm of some weary traveler, and walk briskly by his side.

LISTENING.

Ole Bull, the great violinist, was one day standing at the end of a point of rocks that ran far out into the sea, playing upon his volin. When he was asked what he was doing, his answer was that he was listening to the music of the breaking waves that he might reproduce it on his violin.

To catch the grand bass of the waves he needed to listen as they broke upon the rocks. He was then able as a master of the violin to make his audience hear the surf beating on the shore and see the white-capped waters.

The men who live the noblest lives must listen for the voice that has in it the divine music and that speaks "as never man spake." Then alone will they be able to reproduce the harmony of a perfect life.

And this harmony, heard by the world, will lead it to the love of harmony, and clean away from all discord. —Rev. F. W. Murray.

THREE RULES FOR FISHING.

Rev. Mark Guy Pearse, the famous London preacher, once saw an old man fishing for trout with great success. "You manage it cleverly, old friend," he said. "I have passed a good many below who don't seem to be doing anything." The old man lifted himself up and stuck his rod in the ground. "Well, you see, sir, there be three rules for fishing, and 'tis no good trying if you don't mind them. The first is, keep yourself out of sight; and the second is, keep yourself further out of sight; and the third is, keep yourself further out of sight still. Then you'll do it." "Good for catching men, too," the fisher of men thought, as he went on his way.—Ex.

JUST LIKE GOD.

Little Mary was one morning reading with her mother in the New Testament, and this was one of the verses of the chapter:

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Stopping for a moment in the reading, the mother asked, "Don't you think it is very wonderful?" The child, looking surprised, replied in the negative. The mother, somewhat astonished, repeated the question, to which the little daughter replied, "Why, no, mamma. It would be wonderful if it were anybody else; but it's just like God."—Selected.

Bishop Warren says: "Three times as many children have been taught in Porto Rico during the six years of American administration as in the four hundred previous years of Spanish misrule."

Our Boys and Girls

THE PRESENT CRISIS.

James Russell Lowell.

Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and the word;
Truth forever on the scaffold, Wrong forever on the throne—
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own.

* * * * *

Then to side with truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied,

* * * * *

New occasions teach new duties; time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of truth;
Lo, before us gleam her camp-fires! we ourselves must pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.

A WAR-TIME INCIDENT.

On the Christmas day of 1862, when our troops were opposite Fredricksburg, a rebel picket from the other side of the river called to the Union picket, asking if he would be permitted to return if he came over. "Yes," said our boy in blue, and the rebel came. "Who are you?" was asked. "I belong to the Georgia legion," was the answer. Said one of the Union soldiers, "I met a number of your boys at South Mountain." "Yes," said the rebel, "I suppose that is so if you were there." A shadow of sadness passed over his face as he remarked, "We left very many of our boys at South Mountain? Poor Will, my brother, was killed there. It was a hot place and we had to leave in a hurry." "That's so, Georgia," was the reply, "you fellows fought well and had all the advantage, but the old Keystone boys pressed you too hard. By the way, there is a likeness I picked up on the battle-field the next morning and have carried it ever since." The rebel took it, looked at it, and instantly pressed it to his lips, exclaiming, "Mother! O my mother!" When regaining his composure, he said, "Brother Will carried it and must have dropped it in the fight." He asked the name of the one who restored to him so precious a gift, saying, "There may be peace soon and we may know each other better." He had taken from his pocket a small Bible to write upon the fly-leaf the name of his new acquaintance, when one who had taken no part in the conversation cried out, "I know that book, I lost it at Bull Run." "That's where I got it," said the rebel, who at once handed it to the rightful owner. Two years before it had been a Christmas gift from a friend,, whose name was written upon the blank leaf, and was now, upon Christmas day, restored as a gift doubly precious. The rebel returned to his post to reflect upon the mysteries that obscure our march in the battle of life and the providences which shape our destinies and guide us through the darkness.—From "The More Excellent Sacrifice," by Dr. John W. Sayers.

SINGING UNDER DIFFICULTIES.

A little seven-year-old boy fell into one of the deep excavations for the New York Subway one day, and was taken, bruised and suffering, to the nearest hospital. When the doctor began to examine his injuries little James drew a deep breath, "I wish I could sing," he said, looking up at the big doctor. "I think I'd feel weller then."

"All right; you can sing," said the doctor; and James began. So brave and sweet was the childish voice that, after the first verse of The Palms, there was a round of applause from the listeners. As the doctor went on with his examination the boy winced a little, but struck up his singing again. The nurse and attendants, hearing the sweet, clear soprano, gathered from all parts of the building, until he had an audience of nearly a hundred. Through all the pain of the examination, the child never lost the tune; and everybody rejoiced when the doctor announced:

"Well, I guess you're all right, little man; I can't find any broken bones."

"I guess it was the singin' that fixed me," said James. "I always sing when I feel bad," he added simply. Then he was taken home, not knowing in the least what a courageous lesson he had taught to every one within the sound of his voice—and to many beyond it, for a newspaper reporter told the story in one of the big dailies the next day. Many a reader felt the inspiration of that boyish sentence, "I always sing when I feel bad."—The Pilgrim Visitor.

THE CHILDREN'S TRUCE.

A curious and pretty custom is observed every year in the city of Hamburg to celebrate a famous victory which was won by little children more than four hundred years ago. In one of the numerous sieges Hamburg was reduced to the last extremity, when it was suggested that all the children should be sent out unprotected into the camp of the besiegers as the mute appeal for mercy of the helpless and the innocent. This was done. The rough soldiery of the investing army saw with amazement, and then with pity, a long procession of little ones, clad in white, come out of the city and march boldly into their camp.

The sight melted their hearts. They threw down their arms and, plucking branches of fruit from the neighboring orchards, they gave them to the children to take back to the city as a token of peace. This was a great victory, which has ever since been commemorated at Hamburg by a procession of boys and girls dressed in white and carrying branches of the cherry-tree in their hands.

GUARD THE THOUGHTS.

Until you have learned to control your thoughts you will never be able to live a godly and righteous life. As a man thinketh in his heart, so is he; and it is because the thoughts that we entertain in the hostelery of the soul are such worhless and vain ones that our words and acts often bring so heavy a disgrace on the name we love. Well might the wise man say: "Keep thy heart above all keeping, for out of it are the issues of life." When the heart is right, the ear and the eye and the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with tides of ink, like the cuttlefish, it will develop itself in the impurity to which it gives vent. * * * If you habitually permit evil things to have their right of way through you, or lodging within you, remember that in God's sight you are held equally guilty with those that indulge in evil acts, because you are withheld, not by your fear of him, but by your desire to maintain your position among men

"BOYS OF '61."

Who were the soldiers of the Civil war? Were they old men, men in middle life, young men, or boys of tender years? The average age of the whole armies of the nation has been found to be twenty-two years and a small fraction. The bravest captain in the fighting Fifth New Hampshire Regiment was a boy who enlisted when he was only fifteen, served four years and was honorably discharged before he had reached the age of twenty. Do you wonder that we speak of "the boys of '61."

Let never a day die in the West
That you have not comforted some sad breast.

—Ella Wheeler Wilcox.

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